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EDITED BY

SHEPHERD I. FRANZ, GOVT. HOSP. FOR INSANE

HOWARD C. WARREN, PRINCETON UNIVERSITY (*Review*)

JOHN B. WATSON, JOHNS HOPKINS UNIVERSITY (*J. of Exp. Psych.*)

JAMES R. ANGELL, UNIVERSITY OF CHICAGO (*Monographs*) AND

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SOCIAL AND RELIGIOUS PSYCHOLOGY NUMBER

EDITED BY J. H. LEUBA

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December 15, 1916

THE
PSYCHOLOGICAL BULLETIN

GENERAL REVIEWS AND SUMMARIES

SOCIAL PSYCHOLOGY

BY CHARLES A. ELLWOOD

University of Missouri

Objectivism is scarcely yet in serious evidence in the literature of social psychology. But the signs are abundant that it soon may be. Frequent references to objective methods are to be found in the recent books, and at least one notable article has set forth the thesis that the only possible scientific social psychology must be a social physiology.¹ But the complexity and evidently ideational character of the behavior of human groups has thus far deterred anyone from attempting to carry out a complete objectivism in their scientific description. The writer has elsewhere set forth in detail a general criticism of this whole movement.²

Four notable books have been added to the general literature of social psychology in 1915-16; namely, Keller's *Societal Evolution* (8); Bristol's *Social Adaptation* (2); Trotter's *Instincts of the Herd in Peace and War* (9); and Schaub's translation of Wundt's *Elements of Folk Psychology* (12).

Professor Keller inquires (8) how far rationally planned changes, or adaptations, are possible in human society. He bases himself upon the general principles of the Darwinian theory of evolution, and to this extent his point of view may be said to be biological and objective. But he clearly recognizes that human adaptation is typically mental and social rather than physical, and that "societal" evolution is distinct from organic evolution. "If we wish to get

¹ Zelony, "Über die zukünftige Soziophysiologie," *Arch. für Rassen- und Gesellschafts-Biol.*, 9, 405-430.

² *Amer. J. of Sociol.*, November, 1916.

down to fundamentals," he says, "and so arrive at the hidden springs of societal life and evolution, we must seek them in the societal conventions and in public opinion." Human societal evolution is synonymous with the evolution of civilization, and civilization is measured by the quantity and quality of a people's realized ideas. But this societal evolution, Professor Keller rightly says, goes on within the general framework of organic evolution. There is variation in the organization and behavior of groups, transmission of social habits or conventions from generation to generation, and finally selection and elimination of groups. If one group happens to have superior "folkways" to another group, it is selected and survives. But all this is natural (or automatic), not rational, selection. Is there any room for rational selection of "folkways" and "mores," Professor Keller asks. Without going into his interesting argument, it will suffice to state his conclusion that there is hope of rational selection and adaptation in societal evolution only where the mores touch the hard facts of life, the physical conditions connected with the maintenance of the group. Rational selection here has a chance, because there is an objective standard by which to test the adaptation; and the rational modification of the "maintenance mores" will gradually modify all the other mores of a group; but there is little ground for believing in the possibility of directly modifying in a rationalistic way mores which are not in contact with the material means of existence.

Thus Keller's conclusion is very similar to the "economic determinism" of Marx. Social improvement is possible only through changing the maintenance mores. Obviously, there is left out of consideration such historic facts as the rationalistic changes made in religion, in art, and even in forms of the family life without any corresponding change in the maintenance mores. Professor Keller finds a closer correlation between the different phases of societal life and evolution than what the facts of cultural anthropology and human history warrant. He neglects, moreover, to inquire whether there is any other way of testing the rationality of an adaptation than through the activities connected with food, clothing, shelter and self-protection. In fact, the whole book illustrates the need of an adequate psychological basis if we are to have a truly scientific sociology.

A book which errs in quite another direction is Mr. Trotter's *Instincts of the Herd in Peace and War* (9). The author in his introduction endorses a "thorough-going objectivism" in social

psychology and sociology; but by this, he apparently means nothing more than a radical biological point of view in those sciences. For he does not hesitate to speak of ideas, emotions, feelings, and beliefs as all in their way playing a part as instruments in the social life. He regards sociology as essentially an "applied psychology," though he would include in sociology, apparently, a consideration of eugenics. The central thesis of the book is that the more fundamental social phenomena may be interpreted scientifically in terms of man's innate gregariousness. It is this which explains sympathy, suggestion, imitation, and group behavior in general. The thesis is very cleverly worked out though, as the author admits, in a highly speculative manner. Many things which he would explain by "herd instinct" might obviously be more satisfactorily explained through the working of tradition, custom, and even intelligence in the social life. Nevertheless, the point of view of the essay—in emphasizing the biological importance of gregariousness, the evolution of human nature under conditions of group life, and the consequent innate tendencies of man to react in certain ways to the stimuli coming from his group, or "herd"—is fundamentally sound. He shows quite conclusively that the psychological interpretation of the behavior of human groups must start with these biological, hereditary, or instinctive factors. It is to be regretted, all the more, therefore, that he fails to recognize in any adequate way the even greater importance of acquired habits, of folkways, of traditions, of mores, in the behavior of civilized populations. It is even more to be regretted that the book appears, apparently to make it sell, as a "war book," and that the author seeks to find a difference between the "herd" instinct of the Germans and of the English. The former, like the wolf pack, show "aggressive gregariousness," the latter "socialized gregariousness." Such views so mar the value of the work that they will repel many readers. Nevertheless, the first two thirds of the book remain a valuable study of what we might call "foundations" in social psychology.

Of an altogether different character from either of the above works is Bristol's *Social Adaptation* (2). It is an historical study of the doctrine of adaptation in theories of social progress from Comte to recent writers. It is the most considerable history of the development of sociological thought which has yet appeared in English. While it deals with but one phase of social theory—the doctrine of social adaptation—that phase is so broad that it includes a considerable part of the whole history of recent social

theories. Psychological social thinkers are adequately represented and dealt with; and the author's criticisms show a good equipment in, and appreciation of, modern psychology. His point of view, however, is philosophical, rather than strictly scientific; and for scientific purposes this impairs the value of some of his criticisms. The historical part of the work, though marred by some slight errors, is well done.

Professor Schaub has placed all English-speaking students of social psychology in his debt by his careful translation of Wundt's *Elements of Folk Psychology* (12). This work is not strictly speaking "social psychology" in the ordinary usage of that term (the psychological study of social life as it exists), and for this reason Professor Wundt rejected the term as a proper title for his book. It is rather, as its sub-title says, "a psychological history of the development of mankind." It is a condensation of the author's well-known *Völkerpsychologie* (the last volume of which in the second edition just appeared, by the way, in 1915). Unlike the preceding work, however, the *Elements* presents all the different phases of the mental social life as evolving synchronously, exhibiting their common conditions and their reciprocal relations. Thus the work becomes more nearly a cultural history of mankind on the mental side. Indeed, in English-speaking countries, much of the work would ordinarily be called "cultural anthropology," had not its distinguished author labelled it otherwise. That it exceeds the limits of anthropology as usually conceived, however, is shown by its division of the history of mankind into four fundamental ages: (1) the age of primitive man; (2) the totemic age; (3) the age of heroes and gods; (4) the age of humanity, into which we are just entering. It comes nearer being, therefore, a cultural and psychological basis for a philosophy of history, and this its author recognizes. The book in its 532 pages is a mine of facts and ideas; but one misses in it a number of distinctly modern notes, which fact shows that its distinguished author belongs to a generation now passing. For in this "psychological history of mankind" but little use is made of the influence of biological, geographical, or even economic conditions. It stands almost in antithesis with modern objectivism.

A good example of recent anthropological method in inquiring into the origins of institutions is Professor Hutton Webster's *Rest Days* (10). His method is objective without objectivism, if one may be allowed to speak thus paradoxically. The whole range of

facts regarding rest days in ethnography and history is carefully surveyed, and "rest days" are shown to rest upon certain superstitious beliefs, which in turn are carefully correlated by the author with the life of the people.

Among the minor books of the year must be mentioned especially Burgess's *Function of Socialization in Social Evolution* (3). This is an expanded doctor's dissertation of more than ordinary value. The author shows clear comprehension of the psychological principles involved in socialization and synthetic ability of no mean order.

Professor Gault (6) defines social psychology as the science of "social behavior." Social behavior includes not only the conscious adjustments that occur among individuals, but also automatic or relatively automatic adjustments among them—"social habits." Social psychology deals with the development of these social automatisms, whether consciousness comes in or not. There is little fault to find with this broad conception of social psychology, provided that one recognizes that "social behavior" includes most of the subject matter of the social sciences. But later in his paper the author is not clear as to whether social psychology includes the study of all social organization, social unity, social continuity, and social evolution from the psychological point of view, or not. Thus he speaks of social psychology studying "the sense of social unity," but fails to say that it also studies "social unity" as an objective fact. But according to Professor Gault's definition, is it not just as much interested in the latter as in the former?

Miss Clark's paper on "The Crowd" (4) adds little to the voluminous literature on the subject. It does, however, rightly emphasize that the whole matter of crowd behavior is still in need of careful investigation, and that even laboratory experiments may possibly throw some light on the matter.

On the other hand, Mr. Woolbert's paper on "The Audience" (11) is a real contribution to social psychology, perhaps because so little has been written along this line. It is a careful piece of psychological analysis, and will well repay reading by all interested in social psychology.

A number of texts in sociology published during the year also contain much of interest to the social psychologist. Among the best of these are Hayes's *Introduction to the Study of Sociology* (5) and Blackmar and Gillin's *Outlines of Sociology* (1). Professor Gillette's primer on *Sociology* (7) presents a valuable, though frag-

mentary, outline of theory. On the whole, the year has witnessed decided advance in the study of the social mental life.

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CRIME AND SOCIAL PSYCHOLOGY

BY ANGIE L. KELLOGG

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Honesty (18) is an exposition of the complex factors which bring about dishonest conduct. The book has value for all who are concerned in the discipline and development of children, whether they are teachers, parents, or social workers. Dr. Healy's general discussions of home conditions, parental behavior, age of moral development, companionship, discipline, amusement, mental, physical, and social habits, physical conditions, abnormal mentality, impulsions and obsessions, together with his accounts of cases that have come to his attention and his general and particular recommendation as to treatment furnish principles and methods of diagnosis and treatment which the educator can easily adapt to any particular problem of dishonesty.

Pathological Lying, Accusation, and Swindling (17) is also a study

in the motivation of conduct. Pathological lying is defined as a "falsification entirely disproportionate to any discernible end in view, engaged in by a person, who at the time of observation, cannot definitely be declared insane, feeble-minded, or epileptic. Such lying rarely, if ever, centers about a single event; although exhibited in very occasional cases for a short time, it manifests itself commonly over a period of years or even a life time. It represents a trait rather than an episode." Pathological accusation also is indulged in apart from any obvious purpose; and pathological swindling is but a natural evolution of the general tendency towards pathological lying. The book gives a review of previous studies of these subjects, a consideration of several cases of such lying, accusation, and swindling as have been under the observation of the authors, and finally a statement of the correlations between such conditions and other aberrational states, such as constitutional inferiority, chorea, hysteria, epilepsy and inherited instabilities.

The Criminal Imbecile (16) gives a detailed account of three imbecile murderers. The book is exceedingly valuable as an analysis of the emotions and acts of this type of criminal, and as an argument for a change in the legal attitude towards criminal responsibility. Goddard argues that the laws should provide for a verdict of not guilty on account of feeble-mindedness; he also argues that the courts should employ as experts not the ordinary practising physician, but the physician who has acquired an understanding of the feeble-minded by daily contact with them in institutional life.

The Jukes in 1915 (12) continues the study of the criminal and degenerate family of Jukes from the time of Dugdale's publication concerning them. It is chiefly valuable for its many carefully prepared and comprehensive charts and statistical tables showing the relations of crimes, alcoholism, diseases, consanguineous marriages, changes of environment, matings with good stock, feeble-mindedness and the like.

The thesis of *Criminality and Economic Conditions* (5) is that economic conditions, especially the present system of capitalism, are the source of all crimes; and it proposes as a remedy for criminality the system of community of the means of production.

Many articles have been written during the past year arguing against trying the accused on purely legal grounds. On the ground that the offender, because of drug or drink habits, of mental or physical defects, or of bad environment, has a more or less uncontrollable will, they make a plea for the establishment of laboratories

in our courts with medical, psychological, and sociological departments. The solution of the criminal problems is thus made to depend upon the treatment of the individual delinquent rather than upon punishment for the crime committed. Thus Spaulding (28) writes that the majority of cases of delinquency require treatment founded on a diagnosis made by the doctor, the psychologist, the psychiatrist, and the sociologist. This necessitates a court laboratory. The diagnosis would reveal those who require permanent segregation; those, suitable to a truly indeterminate sentence, who require partial segregation; and those who are suitable for parole. Of course this diagnosis can be acted upon only if the state makes adequate provision for the permanent custody of all committed cases of mental defect whether or not they have a court record.

Knapp (21) criticizes the legal method of judging criminal responsibility on the basis of past judicial decisions as precedents rather than on the criminal's power to control his actions. He attacks also the legal procedure which does not permit the medical expert to give a frank opinion or tell the whole truth, but allows him only to answer such specious and confusing questions as the lawyers may ask him; and which permits an influenced or prejudiced jury to decide upon the defendant's responsibility. He advocates that every delinquent be examined by competent experts who should decide upon his degree of mental defect and his accountability. According to the examination, the delinquent could be put under life-long supervision or under more or less temporary supervision; or could be put to work under an efficiently restraining guidance to keep him from being a social menace. Bisch (3) emphasises the value of examining the delinquent before arraignment as shown by the workings of the police psychopathic laboratory which has been established in New York City. Yerkes (32) and Davis (11) also emphasise the need of such mental examination of police and court cases.

Another numerous group of articles deal with the methods of testing and judging criminal responsibility. Anderson (2) emphasizes the need of a classification of borderline mental cases among offenders. Wallin (29, 30) and Kohs (23, 24) in a series of articles hold a controversy as to the value of the tests for the ten, eleven, and twelve year levels, Wallin criticizing and Kohs defending. Directly and indirectly both writers show the present need of analyzing the delinquent sociologically, economically, and

medically, as well as psychologically. Rossy (27), Yerkes (32), Healy (19) and Bronner (7) also argue that diagnostic statements of the responsibility of the criminal should be formulated on the basis not only of mental tests but of a consideration of the family history and the environmental history of the individual. Both Rossy and Yerkes find the point scale a better method of estimation than the method of the Binet-Simon System. Yerkes also makes a plea for experimental work to discover adequate tests for measuring instinctive and affective processes as well as tests for intelligence. Cope (9) compares the Binet-Simon and other tests and concludes that the point scale system is going to give us better standardizations than the revisions of the Binet scale.

It is urged that the treatment of prisoners be based, as mentioned above, upon the diagnosis obtained in the laboratories established in the courts. Such analyses will reveal those delinquents who on account of the degree of their mental defect, physical incapacity, or addiction to a drug or to alcohol need more or less permanent custodial care, and hospital treatment, and those who need greater or less educational guidance and moral supervision at work. Such treatment demands the truly indeterminate sentence, adequate probational and parole supervision, sufficient custodials for the mentally defective and hospitals for the alcoholics. Criminologists who urge these principles and equipments for the classification and treatment of offenders are Abbott (1) Davis (11), Folks (14), Kilbride (20), Cross (10) and others. Folks recommends that probation officers be appointed from civil service examination; that an adequate number be employed; that adequate salaries be paid, so that good officers may be secured; and that the work of the probation officers in the larger courts be systematized. Davis (11) in addition urges a proper method of choosing those who are to be put on probation. It is generally agreed that first, accidental, and young offenders should be so chosen; but they should all also be physically fit and trained to earn their own living, be able to find work, should be in a good home, and should be mentally sound. These considerations should also determine those who should be paroled.

Blackwood (4) shows by statistics that the belief in liquor drinking as the chief cause of crime is a fallacy; that it is lack of self-control and moral character which leads to excesses in both drink and crime; and that, therefore, the treatment of the alcoholic should be prescribed on that fact as a basis. Judge and juries should not

condone the delinquency of the alcoholic on the ground that he was temporarily irresponsible; but they should recognize that his drunken condition was itself due to chronic irresponsibility which makes him a menace; and should order for him hospital and custodial treatment.

Literature of the past year is teeming with accounts of new systems of prison discipline in which self-government and honor systems, outdoor work, and compensation are the chief features. Davis (11) compares the self-government system of Osborne, in which the men have a very large measure of control; the method at Bedford Reformatory, where promotion and the degree of self-government are based on evidence of effort and self-control; and the method at Great Meadow Prison and at Warden Gilmour's prison in Ontario, where there is association of the inmates in play and work under supervision. White (31) recommends the Mutual Welfare League of Sing-Sing as an efficient means of prison discipline and as an effective agency for calling out a sense of responsibility.

Potter (26) gives statistics to show that fines are a failure as a deterrent, either because they are too small, or because they are less than the amount gained by the lawbreaking. He points out also that, since the deterrent effect of any punishment depends upon a controllable will, fines are of little or of no use in the group of offenders having confirmed delinquency tendencies due to the liquor, the drug, or the gambling habit, or to mental defect. As a reformative influence, they are a failure, because they cannot change desires, abilities, or environments. However, if the amounts of the fines are adjusted to the means of the offender, they may prevent the repetition of minor and technical offenses. They may also act as a deterrent if execution of them is suspended during good behavior. Borchard (6) urges legal provision for compensation for the injustice done by conviction of the innocent.

Kneeland (22), considering the loss of control over sex impulses caused by alcohol, shows, that, if any progress is to be made towards eliminating prostitution, the sale of alcohol and commercialized prostitution must be absolutely divorced by law and efficient administration of the law. Fosdick (5) asserts that it is a mistaken theory which holds that prostitution is a police problem. He argues that the control of prostitution is not so much a matter of law and the execution of law as it is a social problem. The regulatory principle is a failure; but the "red light districts" can be abolished only by persistent opposing public opinion. Both Fosdick and Flexner

(13) assert that the elimination of this vice depends upon thorough-going and comprehensive measures of social amelioration. Carstens (8) finds that the prosecution of a sex offense has a very hardening effect upon the girl who has to tell her story separately to the District Attorney, the local Justice, the grand jurors, and the judge and the petit jurors at the trial. He recommends that the procedure be reformed so that the story need be told by the girl but once and so that women deal with her. Miner (25) also shows that the problem of prostitution is not so much a matter of making and enforcing better laws as it is a problem of prevention through moral education and improved economic and social conditions.

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APPLIED ASPECTS OF SOCIAL PSYCHOLOGY

BY CLARK L. HULL

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The most elaborate work of the year is that of Gowin (1). He proposes to apply the principles of social psychology to the concrete problems of the executive. His interest is chiefly in the executive's management of men in large business concerns, though he has in mind also the management of groups as different as churches and political parties. Professing a distaste for *a priori* conclusions in such matters, he attempts to be inductive as far as possible. He presents interesting charts based upon original data to show that executives in many lines investigated are both taller and heavier than those whom they control. Occasionally his conclusions are supported by the current practice of successful business executives, though more often they are illustrated by extracts taken from the biographies of great leaders of the most varied types. Gowin begins by asserting that the really "practical" man is he who gets results,

but insists that this can only be accomplished by intelligent handling of the psychological factors. The springs of action of the men under the executive lie in the instincts listed by McDougall. Some executives control directly by virtue of a strong personality which induces fear, subjection, wonder, admiration, awe, reverence, sympathy, or love in those under them. The power of the executive to stimulate imitation depends upon prestige. This latter may result from his position, wealth, success, or merely the idealizing tendency of the group under him. There is a strong chapter on the stimulating power of emulation among employees and a somewhat cynical one on the "befuddlement" of reason, as he expresses it. The effectiveness of discipline is found in the definiteness of reward and punishment, their promptness and certainty. Moreover the natural idealism of men may be easily exploited by vigorously exalting and idealizing the nature of the work which they are performing.

Tanner (2) and Taussig (3) both discuss the social aspects of the psychology of invention. Miss Tanner concludes that the ability required to make an invention has slight relation to its social value. She contrasts from this point of view the work of Guttenberg and Watt. The interaction of society and invention are traced through that remarkable series of inventions concerned in the rise of the textile industry—the spinning jenny calling forth the cotton gin on the one hand, and the power loom on the other, and these in turn the sewing machine. In each case there was a great social need for the invention, of which the inventor was keenly conscious. Despite this, the introduction of the machinery usually met with most violent social opposition and, when once introduced, the inventors had to fight with the greatest stubbornness to secure even a part of the profits lawfully due them. Society rewarded none of them in proportion to the value it received from them. She finds, as does Taussig, that the typical inventor really needs a business partner to guide and steady his activities so as to secure the maximum benefit to society as well as to himself. It is also thought possible that the naturally frail physique of Howe and of Watt (who is considered at some length) may have had some tendency to stimulate their inventive activity.

Taussig's book is fundamentally a thoughtful discussion of the social aspects of the tendency to contrivance, especially as to its adaptability to the systems of individualism and collectivism, respectively. Contrivance is held to be a specific tendency or instinct because inventors seem to invent useless things as well as the

useful, for the mere satisfaction of the activity itself. All inventors have, however, been guided toward the socially useful and, to a very considerable extent, by the hope of gain. The instinct of contrivance is also manifested in the business man in the management of his business, though the modern factory system very largely suppresses the tendency to contrivance among the workmen. This suppression is thought to play a great part in their discontent as well as to hamper socially useful invention. In addition, the business man is held to be motivated by the tendency to acquisition, domination, emulation, and sympathy; the strongest of these being domination. Domination also largely moves the labor leader. But sympathy though weaker, is a very real force even in business. While it will never be dominant it may be expected to play a larger part as time goes on. Finally it is held that the existence of the various "instincts" discussed above, may not be incompatible with a possible socialistic regime.

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PSYCHOLOGY AND THE WAR

BY WILLIAM K. WRIGHT

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Though much of the prolific literature called forth by the war is of little scientific worth, the social psychologist will find interesting material in at least a few contributions by recognized psychologists, physicians, and philosophers.

The question whether wars can be avoided in the future has prompted thoughtful analysis of the mental processes that give rise to war and of possible means for their suppression or control. Stratton (13) argues that though fighting is the expression of an instinct old in the race, the fact that this instinct has become disciplined to other modes of expression in relations between individuals, families, clans and cities, leads to the conclusion that the same is possible in relations between nations. Marshall (5)

arrives at a similar conclusion, based upon a psychological theory of the nature of consciousness, a psychologico-ethical view of optimism and pessimism, and a metaphysical application of pan-psychism, all of which argue that human creative intelligence can form and realize ideals of peace. Moore (8), in the course of a digest of the literature of the subject, gives an analysis of the instincts that occasion war, finds that they have been increasing in intensity with civilization, and concludes that the passing of war can only be hoped for when more becomes known of the successful sublimation of primitive instincts than is known at present. Conway (1) attributes warfare to the instinct of expansion possessed by all nations, and says that any one would occupy the entire earth except for the resistance of the others. Peace is due to an equilibrium effected by the mutual resistance of nations ("balance of power"); war is the result of a disturbance of this equilibrium. Crowds of pacifists exercise little influence in war time, and democratically governed nations are as much addicted to war as others. Wars are not caused by ideals, though a war becomes largely a conflict between ideals, and the latter may help determine the outcome. The only kind of force that could bring lasting peace to Europe would be the rise of an international "overcrowd" led by an overmastering ideal more potent with populations than any which single nations can exert. The Roman Empire and the mediaeval Church were imperfect approximations to such an "overcrowd." Messer (7) is more pessimistic. The numerous and bloody wars of the past century refute the doctrine of Comte and Spencer that wars tend to become impossible with increasing civilization. Hostile impulses are nourished in a nation during peace through economic competition, the *Börse*, duelling, rivalry between officials, teachers, scholars, artists, theologians, *et al.* When war is threatened the influence of those educated in science, philosophy, and art may be on the side of peace, but it is weak in opposition to rulers, politicians, diplomats, officers, journalists, and others who find war to their personal advantage. If a proposed war appears to be defensive, patriotic and other motives of a social and moral character are also potent. Hobhouse (4) believes that if peace at the end of the present war in Europe could be settled on the basis of the right of each population to choose its own allegiance or independence, carrying out Green's view that "will and not force is the true basis of the state," permanent peace might ensue. Unfavorable to this hope is the reaction during the past two generations

from belief in reason, law, and humanity to faith in impulse, self, will, and power—characteristic alike of literature, art, philosophy, and sociology. The danger is that settlement will not come on a rational basis, but "in the rough and tumble of forces, or through a give and take imposed at the last by common exhaustion," with desires for *revanche* and a continued armed truce as consequences.

The psychological effects of war are also reported. Messer (7) finds that in war mass action dominates, the individual sinks in importance, and cultural activities are less valued. Moral virtues weaken in war time; lies and deception by officers and newspapers become prized means of strategy. Ordinary sanctions of law and morality are disturbed, and military discipline furnishes an incomplete substitute. Ethical theories based on egoistic hedonism or on the endeavor for self-preservation find their refutation in war time when duty, honor, and the desires to win and to help others are frequent motives to action. Patriotism unifies men. Schultz (12) asserts that conflict in battle does not ordinarily engender feelings of personal hostility, a statement also made by Crile (2) and Messer (7). Schultz says that it is hard, when secure oneself, to shoot down an enemy that is near by and unsuspecting. Enemies at a distance are viewed as a tactical whole, and the personal relation disappears. Bitter hostility may arise when one is in an exposed position, or making a mighty effort to gain ground, or in rear guard action and forced retirement. In the latter instances hostile emotions are due in part to the sight of wounded and helpless comrades that must be left behind. Dr. Crile's book (2) is particularly of interest on account of its descriptions of the mental states of soldiers, refugees, prisoners, and wounded whom he observed in the war zone after the battle of the Marne. Fatigue was so intense that soldiers actually slept while they were marching. The wounded were totally apathetic. In the excitement of charges the men were insensible to wounds, in a condition bordering upon ecstasy. The mechanistic philosophy and psychology are crude. Under the term "action patterns," instincts, habits, sentiments, customs, and beliefs are indiscriminately referred to, and the inheritance of acquired characters appears to be taken for granted. Schinz (11) gives a review of the literary works that were attracting most attention in France during the decade before the war. Most of these disclose remarkably serious moral and religious attitudes. The conclusion follows that "the splendid spirit shown by the French youth in the war is no miracle, but is only a normal result of

the thoughts and aspirations of the France that was in formation in 1914."

From writers whose sympathies are strongly with one of the opposing sides in the present war, heat rather than light is to be expected. This may not, however, render their contributions less interesting. Riehl (10) compares the present war to the war of liberation in Fichte's time, and believes that it is a fight for national independence. The struggle is giving the nation self-mastery and a deeper self-consciousness, and it is effecting a closer unity between different social classes. The enemies of Germany have brought on the war, actuated by motives of economic hostility and desires for empty fame and *revanche*. Prince (9) combining conceptions found in McDougall's *Social Psychology* with suggestions from the Freudian school and his own experience with pathological cases, reasons that the mind of the present German Kaiser must be dominated by a fixed idea of his own divine right accompanied by an abnormal development of the self-regarding sentiment. This is aggravated by a phobia—fear of social democracy—suppressed in his subconsciousness but influencing his conduct. Durkheim (3) and Maxwell (6) charge the Germans with an exaggerated nationalism that places their State above international law, civil society, and all ordinary moral sanctions. This, in Maxwell's opinion, has resulted in a collective criminality in their relation to other nations. Durkheim (3) attributes this exaggerated nationalism to "a morbid hypertrophy of the will," a "kind of will mania," which has led the nation to try to impose its will on the rest of the world regardless of physical and moral impossibilities. From this "will attitude" has developed a system of ideas—exemplified in the philosophy of Treitscke and others—which has taken possession of the German conscience [consciousness?] and driven out all opposing ideas and sentiments. Whether a whole nation may become affected by a collective criminality or mental morbidity is a question which transcends its reference to the present war; it is an interesting problem for social psychology.

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RELIGIOUS PSYCHOLOGY

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Webb's book (8) contains the substance of a course of lectures, the Wilde Lectures on Natural and Comparative Religion, delivered at Oxford in 1914. It is a criticism of those theories of religion called by the author group-theories, as they are set forth by French sociologists, chiefly Durkheim and Lévy-Bruhl. The author's fundamental objections to these theories are that they must inevitably end in regarding religion, "as something illusory, and destined to perish in proportion as general knowledge of the world increases" (173, 181), and that they "do not do justice to what we usually mean by individual or personal religion." It does not appear clearly that Durkheim's view necessarily leads to the belief in the ultimate disappearance of religion. This, is, however, without doubt the outcome of the conception of Lévy-Bruhl.

The most pointed, successful, and valuable parts of the book are the early chapters in which Lévy-Bruhl's sharp separation between the prelogical and the logical mind is shown to be illusory. The demonstration of the inadequacy of that author's understanding of the Law of Contradiction (which according to him does not regulate the thinking of the savage) and of the mistake he commits in regarding the Law of Participation as differentiating the civilized from the savage, is entirely convincing.

The author is at pains to show that there is in religious experience an unveiling of the true nature of Reality to which science cannot

attain. This is, of course, no new affirmation, and nothing of particular interest is said regarding this affirmed cognitive function of religion. The treatment of the relation of social to individual religion is also markedly barren. This book is obviously the product of a finely trained mind, but perhaps of a mind too saturated with traditional philosophies to appreciate fully the significance of the scientific work of the French sociologists.

Stalker's small book (7) is composed of quite popular and startlingly ill-informed lectures delivered at Richmond and Auburn Seminaries. The book is not a psychological study of religious life, but of mental functions, including a chapter on the senses and one on conscience. It is mentioned here for the benefit of those readers of the BULLETIN who may like to know what is taught in certain theological seminaries under the name of "Christian psychology."

What Should I Believe? (3) is the third volume of a series of short books in which Professor Ladd sets forth in simple language for the educated layman, the theoretical and practical conclusions to which his long-protracted studies in philosophy and psychology, and his experience of life have led him. The present volume ends with a chapter on "The Faiths of Religion," that opens with the words, "the psychology of faith is prepared to make the most important contributions to the understanding of the phenomena of religion, whether as a personal life or as a higher development." That chapter discusses the nature and function of religion in the light of its universality and of its relation to the intellect and to the emotional life. He argues, "not only the advantage, but also the duty of securing and cherishing the faiths of religion." "The Object of the faith of religion is God." Even the lay reader might complain of the vagueness and the lack of freshness of these pages.

What May I Hope? (4) belongs to the same series as the preceding volume. It is an inquiry into the sources and reasonableness of the hopes of humanity, especially the social and religious; and includes a chapter on the "Hope of Immortality." It is similar in its general purpose to the preceding volume, and is open to the same critical remarks.

Mainage's ten lectures (6) delivered before the *Institut Catholique de Paris* were written with an avowedly apologetic purpose. Conversions are regarded as a means of proving both the action of God in man's soul and the truth of Roman Catholic Christianity. The respective share of the intellect, the will, and the affection in con-

version is successively considered. In the eighth lecture, the subconscious, as used by William James in his explanation of sudden moral transformations, is considered and rejected. The analysis of conversion shows, according to our author, that superhuman force acting with a definite intention is apparent in conversion. That force is God. The purpose of God is the increase of the Roman Catholic Church. Conversion among Protestants is a thorn in the flesh of the author. That is no doubt the real reason why only conversions within or to the Church of Rome are taken into account.

One will find in this book all the qualities of style and learning characteristic of the best Roman Catholic apologetic literature, and, I think, none of the qualities that befit the work of a man of science. It is not surprising, therefore, that the *Maitre en Sacré Théologie* permitted the book to go forth with the declaration that it contains "nothing contrary to faith." We owe thanks to the author, however, for a very carefully made and, as far at least as members of the Roman church are concerned, very full list of autobiographical documents.

The Yoga system (10) is a first attempt to set forth systematically, in the interest of a definite ethico-religious end, certain methods of mind-control. It is truly surprising how effective are some of these empirically evolved methods of "meditation" and "concentration." Their general nature and the mental states they induce are similar in essential particulars with the practices of Christian mystics in their strivings for union with God. The students of the psychology of religion will add their thanks to those of the historians for the first translation in a modern language of these curious methods of attaining the goal of life as it presented itself to sages of old India.

It is a matter for serious regret that the *J. of Relig. Psych.* should publish so few articles possessing qualities which would recommend them to the attention of the psychologist.

In a paper on the Nativity (2), President Hall continues his study of the psychology of Jesus, soon to appear in book form. The brilliancy, the fertility of imagination, and the varied knowledge which characterized the preceding studies are equally conspicuous in the present one. I can imagine a reader complaining that the rapid and well-nigh incessant shifting of many lights make it difficult for him to keep his mental vision properly adapted. Dr. Hall is not concerned with questions of historicity; his prime problem is as to how men came to believe the things of Christianity. His-

torically false beliefs may possess far deeper truths than those that are not false. It is the business of the psychologist to uncover these deeper truths. Regarding Luke's miraculous story of the Nativity, the psychologist of the folk soul can say "with a fullness of conviction that criticism can never give, and that the old faith never knew, that Jesus was veritably conceived by the Holy Ghost and born of the Virgin Mary." The final expression of the meaning of the birth-story of Jesus is striking. The incarnation is represented as God's homecoming to the soul of man. "The lure of the fairest of earth's daughters only typifies his homesickness." "God's homecoming commemorates man's coming to the glory and strength of his maturity."

The main purpose of Ellis (1) is to determine the comparative strength of the desire for three kinds of immortality: the personal, the plastic (continuation in one's descendants), and the influential, and the relative value of these for moral conduct. This is accomplished by means of a survey of beliefs and practices referring to death, burial, and ghosts.

The outcome of this survey is that the desire for personal immortality is weaker than the desire for the other forms of immortality, and that this is fortunate, since interest in our descendants is vastly more important for society than belief in our own continuation after death. With these conclusions few will disagree, though some may not grant that they follow from the facts adduced in the paper. One notes a probably excessive influence of the Freudian theory upon the author. It appears in particular in his opinion that the most fundamental factor in the origin of the belief in immortality is the desire not to die. One would like to know why he has not even mentioned the Spencer-Tylor theory, according to which a direct *perceptual* experience (apparitions in dreams and otherwise) is the cause of the belief in ghosts. There are other omissions regretable in this otherwise scholarly and interesting piece of work.

In the first part of his article (9), Wobbermin restates his understanding of the *religionspsychologische Methode*, as set forth at length in his recent book (reviewed in the BULLETIN, 1915, 12, 462-467), and disposes of some objections made by Wundt. The discussion is about the respective merits of the historical and the genetic methods, and their insufficiency for the study of religion. It is claimed that the author's own method does not suffer from the defects which are said to limit the usefulness of these methods in

their application to religious life. The second part turns out to be mainly a review of Otto Gruppe's theory of the origin of religion: religion was founded in the interest of the ruling classes for protection against the unsatisfied, disinherited classes. It seems hardly necessary at this late date to consider that theory seriously. The author finds it untenable on many grounds. One of them is that it supposes that the earliest societies were without religion. This unnecessarily long article closes with a third part entitled *Die Moderne Urmonotheismus-Theorie*. Andrew Lang is named as the originator of the modern form of that theory (the universal High-God theory). The review of the evidence leads the author to two conclusions: (1) The beliefs in God and magic and mythology seem originally to have been undifferentiated. (2) The extant primary tribes do not exhibit religion in its purest form. I do not think the first of these conclusions, when properly understood, will be contested by any one. The second remains an object of contention.

Lehmann (5) reports upon five answers to a very comprehensive questionnaire (46 questions, many of them divided into 2 or 3 parts, on prayer and orison). Questions and answers are offered by the author as information regarding a possible method for attacking the "central problem of modern culture," *i. e.*, the actual relation maintained by man with "God" or the "Universe." Detailed and exact inquiries of this sort are to be commended, for we may hope to gain from them reliable information regarding the really essential problems of religious life.

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MYSTICISM

BY JAMES BISSETT PRATT

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"It has become a platitude to speak of a mystical revival," says Mrs. Hermann (4); "but so far it has been a revival of interest in mysticism rather than of mysticism itself." That there has been at least a revival of interest in mysticism is illustrated by the number of recent books upon the subject. Of these Mrs. Hermann's is one of the best. There is no showy display of erudition in this book but it is perfectly plain that the author is widely read in the writings of the mystics and that she has thought long and clearly over her reading. Her style also is pleasing and her judgment almost invariably sound. Few writers have presented mysticism in more attractive form, and yet she loves the truth too well to be blind to the faults of the mystics or the dangers to which they expose themselves. Naturally, not all aspects of her subject attract her equally; and it is the psychology of mysticism which interests her least and in which her book is least satisfactory. In fact her reading upon this branch of her subject is notably limited, and she seldom attempts anything that can be called a psychological analysis of the mystic experience. And yet her description of "Introversion," "Quiet," and "Contemplation" in Chap. V, will be found very helpful in understanding the inner nature of mysticism; and the sketch that she draws of it here and throughout her volume should act as a much needed corrective to the conventional formula of a mechanical process presented in Evelyn Underhill's writings, which has done so much to fashion the popular view of mysticism. Mrs. Hermann, indeed, is consciously opposing Miss Underhill's presentation and never loses an opportunity to attack her artificial formula of the mystic way, into which all the mystics willy-nilly have to be packed; her somewhat amusing directions for the deliberate cultivation of mysticism by gazing at tabby cats and other equally unlikely objects; and above all her suicidal anti-intellectualism and falsification of history. Particularly in adjusting the rival claims of intellect and intuition does Mrs. Hermann show her

admirably balanced judgment. On the whole she has written a book of real value both to the beginner and to the advanced student of mysticism.

Mrs. Hermann's book is subject to one self-limitation of considerable extent. She confines her consideration almost entirely to the Christian mystics; and in fact for her mysticism seems at times to be almost identical with intense love for Christ and a certain immediate knowledge of God through Christ. A. B. Sharpe (5) has still further limited the mystical field. For him mysticism means orthodox Catholic mysticism and nothing else. His book is written entirely from the Roman point of view, and its aim is chiefly to show how true mysticism is to be distinguished from spurious and to prove that true mysticism is "either supernatural or nothing." There is, indeed, a natural mysticism, which is practically identical with a certain kind of theology, but it is not really mysticism in the strict sense. A genuine mystical experience, according to our author, is an immediate apprehension of a Supernatural Presence. From this it will be apparent that the chief interest of the book is theological rather than psychological. Mr. Sharpe does indeed give us a chapter on "The Psychology of Mysticism"; but this chapter contains none of the excellent psychological analysis to which other Catholic writers such as Poulain, Ribet, and Lejeune, had accustomed us. Instead we find merely a rather flabby argument to show that though the mystical experience demands no special psychological powers or miraculous functions, it cannot be explained without presupposing the presence of the supernatural object. And here, of course, the author is referring to orthodox, Catholic mysticism. The experiences of the spurious mystics—such as Boehme, Molinos, Madame Guyon and in short all heretical "mystics"—may easily be explained with no such help, and the author hands them over gladly to James and the psychologists.

Probably the most useful thing in Mr. Sharpe's book for the majority of readers is the excellent translation of the *Mystical Theology* of Dionysius which constitutes the last chapter. This work had indeed already been translated, by the Rev. J. Parker (1895), but Mr. Sharpe's rendering is much more free and much more readable.

A better and a very much more liberal book is Professor John Wright Buckham's (1). In fact Professor Buckham is so liberal in the use of the term that by the time he reaches his final chapter mysticism comes to be identical with almost everything worthy of

admiration. Fortunately this extreme use of the word is confined to the one chapter, and in the earlier parts of the book the term—though still vague—is given a much more restricted and definite meaning. In the introduction it is defined as “the certainty which grows up in the presence of mystery,” but throughout the book the term is delimited so as to mean a distinctly religious phenomenon. Under the influence of Miss Underhill, the first chapter is devoted to the stages of the Mystic Way; but these stages are interpreted and translated into “modern equivalents” in such a manner as to avoid the sense of mechanical process that invariably results from reading Miss Underhill’s descriptions. It cannot be said that Professor Upham has made any contribution to the psychology of mysticism nor has he aimed at doing so. His book is rather a very successful attempt to interpret mysticism to the busy man and to indicate its place in modern life.

Dr. R. H. K. Gill’s small volume (3) is an attempt on the part of a clergyman who has read James, Starbuck, and a few other writers, to impart some of the facts of religious psychology to those who have no time to read the larger and more technical works. Dr. Gill’s book certainly has the merit of brevity, but it is doubtful whether it is worth anyone’s time to read it.

For the purpose of the psychologist by far the most interesting and valuable of the books under review is Flournoy’s *Une Mystique Moderne* (2), for he presents us with the case of a deeply religious ecstatic, whom he had under more or less direct observation for several years, and who under his direction wrote careful accounts of her various mystical experiences. These documents from the hand of the mystic herself form the bulk of Flournoy’s report, and though his fifty pages of commentary at the end are helpful, the chief value of the work is to be found in the mystic’s own descriptions. That Mlle. Vé (for such is the assumed name by which she is called in the report) is a genuine mystic there is no good reason to question—in spite of Dr. Jean Philipp’s attempt, in the *Revue Philosophique* to deny her that title. She differs indeed from what one might call the classical mystics in certain respects, but these are not essential to her mysticism. She has much greater knowledge than they of psychology, she makes use of no ascetic practises, she has no theological revelations. In psychological analysis she rivals St. Teresa, and she combines with it a surprisingly objective way of treating her own most sacred experiences. Her style, moreover, though a trifle diffuse, is very attractive. When one adds to these

facts the further consideration that the story of her spiritual life is itself filled with interest and at times with pathos, it is hardly necessary to say that we have here a document of considerable value not only for the technical psychologist but for every student of human nature.

As the result of an outrage of the hands at a villain, Mlle. Vé was subject from her eighteenth year on to violent attacks of erotomania, which, in a religious and noble disposition such as hers, resulted at times in something approximating double personality. Her position as the head of a Protestant institution for girls made the inner struggle the more terrible, and her celibate condition both intensified it and produced in her a sense of loneliness and a longing for sympathy. Moral scruples made her give up her one male friend—a loss which increased her desolation. It was shortly after this that her first semi-mystical experiences began. She found at times the sense of presence of a "spiritual friend" comforting and strengthening her. To this, however, she attributed no specially religious value; but its place was soon taken by a new experience which to her was beyond question contact with the "divine." This was the first of a series of thirty-one ecstasies, lasting for a period of nearly two years. Her description of them is minute, and throws as much light on the nature of this experience as anything in mystic literature. In many ways it confirms the testimony of the classical mystics; at the time of occurrence it is impossible to doubt the divine nature of the experience; it is ineffable, conveying the sense of incomparable mystery, yet also meaning, somehow, the presence of the "*Au dela*," and bringing with it a certain joyous vital energy, and a great *light*. To Mlle. Vé's surprise the "divine" as thus experienced was always impersonal; and to her sorrow, the experience was so incommunicable to others that at last it lost most of its value in her eyes, as her religious aspirations came to be less centered in her own joy and more in the service of others. Only one of her ecstasies has any apparent relation to any sexual experiences; but the popularity of erotogenetic theories, and the dominance of Freud and Jung in contemporary thought have induced Professor Flounoy in his comments to give an altogether undue prominence to this aspect of the case. "Libido" and the "incestuous tendencies" of psycho-analysis are given a kind of perfunctory importance; but it is plain that Professor Flounoy has really little confidence in this sort of thing, and in fact the terms themselves, when he has finished defining and refining them, become quite meaningless. There is,

of course, no doubt that sexual elements were mixed up among other bodily feelings in some of Mlle. Vé's ecstatic experiences; but it is hard to see how any sane reader of her case could regard them as constituting the dominant factor.

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4. HERMANN, E. *The Meaning and Value of Mysticism*. Boston: Pilgrim Press. Pp. xvi+386.
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RELIGIOUS EDUCATION

BY E. S. AMES

University of Chicago

Cope's book (1) is designed to afford guidance to those who desire to study systematically religious education in the family. It is written for parents, teachers of church classes and others dealing directly with the practical problems. Without making any attempt at a critical reinterpretation of religion, the author makes it evident that it means for him social idealism rather than dogma, and this is largely mediated to the child through the family. "The family is the soil of society, central to all its problems and possibilities." The home is the form of the family life and is deeply affected by the social changes which are now going on. The industrial revolution, the drift of population to the cities and the consequent changes in the mores such as are registered in a slackening of Sunday observance, church attendance, and various formal services require new methods of religious instruction.

The author realizes that the religious influences of the family are most effective when they relate to the natural interests of the child. In his play arise questions concerning cheating, unfair play, unkind words and other moral situations which give opportunities for direction and emphasis without strain or formality. This naturalness is kept to the front in the discussions of a variety of subjects. Chapters are given to Stories and Reading, The Use of the Bible in the Home, Family Worship, Sunday in the Home, and

the Ministry of the Table. Four chapters are devoted to Moral Crises. Here are treated anger, quarrels, fighting, lying, dishonesty, teasing and bullying. The parent is constantly cautioned not to take matters too seriously from the adult point of view. For example, "children's fights are not as cruel as they seem to be; even bloodshed means little either of pain or injury." "That fight may have been precisely the same thing as a croquet game to his sister, or any test of skill to his big brother, or a business transaction to his father." The fight may, however, give us our chance to aid the boy to a sense of the qualities that make the true fighter in life's greater conflicts.

At the end of each chapter is given a well-selected list of readings for further study and reading. There are also topics and questions for class discussion. In an appendix are given detailed suggestions for the use of the book in classes and also a bibliography of the subjects treated.

The little treatise by Runnalls (3) is a statement of the methods used by the author in the application of psycho-therapy in his parish. Like the Emmanuel movement, of which it may be said to be an expression, it has a two-fold purpose, to heal the sick, and to do this in a way to conserve the church against the inroad of the new cults of healing. The author's confidence in the validity of suggestion as a means of curing the sick seems to rest more upon biblical authority than upon psychological and empirical grounds (p. 16).

The technique of the class procedure is given in detail. Hymns, prayers, scripture readings, periods of silence, of study, etc., are carefully described. Emphasis is put upon the selection of each item to "produce a sense of perfect harmony." "It is suggested that public discussion be at all times repressed." The experience shows that people can be greatly helped by the positive, encouraging influence of a class like this. It has even better psychological and practical justification than this book reveals. The very brief bibliography on "Nervous Troubles" and "Sex Hygiene" might well be extended. The kinship and tendency of such movements is further reflected in the mention of so many books on "Mysticism."

Hartshorne published in 1913 a volume dealing with the psychology and pedagogy of worship. He has since published a book of worship for the use of church schools, containing songs, prayers and various forms. This *Manual* (2) is designed for the use of the leaders of the services of worship in such schools.

Worship is viewed as an aid to the formation of character, that

is, to making "all one's acts and attitudes the expression of some self-chosen purpose to which all else in life is subordinate." Worship is treated as a means of unifying the details of instruction into this purpose. The Christian ideals are held to be essentially those arising in the family, namely, "faith, hope, and love, loyalty, and gratitude and reverence." A psychological analysis of these attitudes is given, following Shand and Stout, and the services of worship are designed to express and strengthen them in the children. The festivals of Thanksgiving, Christmas and Easter are made the occasions in the common social life for the use of appropriate services expressing the sentiments of gratitude, goodwill, reverence, faith, and loyalty.

Each order of worship is built around one of these topics or some phase of it. The music, readings, stories and prayers relate to this central theme. The stories are drawn from a wide range of experience and are given as suggestions of the variety available for the purpose. "Cases of child labor, accounts of hospital work, fresh-air work, milk stations, private-school life, the trials of the 'poor little rich children' are rich in possibilities." Well-selected bibliographies are given for all phases of the services including music for the organ.

These services and the directions for their use have been worked out in the Union School of Religion, New York, of which the author is principal, and they bear throughout the marks of a scientific background and of a social point of view.

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2. HARTSHORNE, H. *Manual for Training in Worship*. New York: Scribner, 1915. Pp. vi+154.
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SPECIAL REVIEWS

Social Freedom. A Study of the Conflicts between Social Classifications and Personality. ELSIE CLEWS PARSONS. New York: Putnam, 1915. Pp. 106.

Individualism dies hard, even though social psychology furnishes little or no foundation for it. For social psychology shows beyond question that social control extends more or less to all social re-

lationships in all human groups, and that as those relationships become more complex social control becomes increasingly necessary, if social order is to be preserved. However, the book before us is ethical rather than psychological. It makes no serious attempt to penetrate into the meaning of socio-psychic processes. Rather its thesis is simply that personal relations cannot be standardized; that each relationship, if considered at all by society, will have to be considered in itself. This thesis would doubtless be true if social control worked merely through legal machinery; but control through public opinion, social standards, and the like, is an entirely different matter. There is as much need of standardizing personal relations in society as any other sort of relations, and we know of no human group in which they are not more or less standardized by the subtler agencies of social control. A single quotation will sufficiently indicate the trend of Mrs. Parson's argument.

"Recognizing its limitations, will not society begin to regard sex relations as purely private relations, no more its business than friendships? In early culture, friendship, we are to see, is itself an affair of covenant and ceremonial, a public relationship. With us it is not a community concern. Time will be, one ventures to predict, when the sex relationship likewise will come into its rights to privacy, to freedom from direct community control."

CHARLES A. ELLWOOD

UNIVERSITY OF MISSOURI

The World Crisis and Its Meaning. FELIX ADLER. New York: Appleton, 1915. Pp. 233.

Professor Adler's new book is based on a series of addresses delivered by him shortly after the outbreak of the war. He seeks, first, to expose the fundamental causes of the war, secondly, to examine the hitherto inadequate means put forward for the prevention of such calamities, and, thirdly, he proposes what he counts to be more hopeful methods. The prime causes of the war he finds partly in science—in the fact that the extraordinary development of the means of destruction prompts the desire to use them: the machine gun (he says) in its reaction on the military system which creates it being the counterpart of the machine loom in its reaction on industry, which it has helped to dehumanize. But deeper still is the spirit of nationalism, which has been accentuated instead of reduced by the growth of means of communication. The different national cultures, ideals, ways of looking at things, create mutual

dislike and jealousy and the wish to set themselves up, each as the pattern for the world. Nevertheless Dr. Adler brands as folly the cosmopolitanism of the pacific movement, and declares that nationalism, far from being ignored, ought rather to be encouraged, but with a different conception of its significance. What is needed to purify patriotism is a recognition of the preciousness of nationality, and of the necessity, without exception, of all the national types to complete the ethical economy of life. In short, he preaches a spiritual democracy of nations.

But this cannot, he urges, be realized in practical affairs at present. The measure and kind of civilization reached by the various nations is so different (as compared with the homogeneity of America) that a United States of Europe is as yet an absurdity. Nor has Dr. Adler any use for an international tribunal as a panacea—for this again is based on a false analogy, there not being, as in the case of an ordinary court of law, millions of disinterested parties to ensure impartial judgments and the doing of justice. And an international police, if opposed in the performance of its duty, would merely be an army contending on behalf of the neutral nations against the prime combatants; it would be war, that is to say, under another name. Nothing, he insists, can cure the war trouble in the long run except the spread of a scientific understanding of nationality and a long and persistent education of all peoples in the worth of one another's modes of thought and ideals.

In the same volume are included two essays giving the author's ripest judgment in regard to the achieving of economic justice—entitled "The Moral Awakening of the Wealthy" and "An Ethical Program of Social Reform." A final and very suggestive chapter deals with "Ethical Development extending throughout Life," and pleads for a spiritual purpose and discipline proper to each stage from childhood to old age. The book altogether is not a large one, but it may be doubted if so much mature thought about hard problems, and so much fertile incitement to further thinking and achievement has for a long time been compacted into a work of its extent.

GEORGE E. O'DELL

Religion and Magic. KARL BETH. Leipzig: Teubner, 1914. Pp. xi+238.

This book is in substance an attempt to demonstrate the independence of religion from magic with regard to its origin and its nature. In the first chapters are discussed the theories of Frazer,

Marett, Preuss, and Vierkandt, in so far as they regard magic as a forerunner of religion, either because magic passed into religion, or because the failure of magic became the incentive to the development of religion.

According to Beth, who in this follows recent authors, certain original forms of magic are independent of any idea of power, be it animistic or not; while the original religious reaction was brought out by the recognition of the presence of a supernatural and suprasensible, non-personal power, distinct from the forces belonging to the human and animal world. Belief in the existence of a power of that description is found among most of the primitive populations; it is the Mana of the Melanesian, the Wakonda of the Sioux, the Manitou of the Algonquin, the Mulungu of the Bantau, etc.

In the presence of this power, man, according to our author, assumes not the attitude characteristic of magic, but that of religion, *i.e.*, the attitude of awe and of humble dependence, leading to prayer and worship (208, 211). This power need not be, and originally is not, conceived as personal. Yet, the feeling of veneration which it induces leads to prayer and worship (200, 211, 212). Whether man's behavior is to be called religion or magic depends not essentially upon the nature of the power with which he thinks himself in relation, but upon the kind of feeling-reaction he makes to it (212).

It is an error, thinks our author, to suppose that the fear of particular phenomena led man to the belief in the suprasensible power; fear was a very secondary motive. Nature, particularly perhaps the night sky, awakened in man an astonished awe and a sense of weakness. These were the dominant emotions of the early reaction (p. 227). Later on, with the appearance of gods and demons, a second religious level was reached—second, but not necessarily higher—which in most lands obliterated, at least for a period, the first level.

In the magic attitude there is no humility, no feeling of dependence; but rather a deliberate, self-reliant seeking of a particular advantage through definite means. "Magic and religion are opposites; they cannot be united" (222).

The readers of recent anthropological literature will find very little that is new in Beth's volume and probably also little to criticise beyond the slurring of the difference which, it seems to me, exists in the conception of powers calling forth on the one hand awe and a sense of weakness and nothing more; and, on the other, these

emotions and in addition prayer and worship. I should insist that any power eliciting prayer and worship is thereby shown to have been, at the time, conceived of as personal. It is, however, not the fact that a power is personal which alone determines the kind of relation which man is to maintain with him. A personal power becomes an object of magic when instead of appealing to him by what I may call here psychological means (expression of submission, of humility, prayer, offerings, etc.), man thinks himself able to coerce him by other means.

The genetic independence of religion from magic—the main thesis of our author—is affirmed and defended in a book published by the reviewer a few years ago, but apparently not known to Beth.

JAMES H. LEUBA

BRYN MAWR COLLEGE

The Inequality of Human Races. A. DE GOBINEAU. (Trans. by A. Collins; Introd. by O. Levy.) New York: Putnam's, 1915. Pp. xv+219.

The present war has caused a flood of translations of books well known to students of social thought. In most cases, these translations have scarcely been justified, if we view the matter from a strictly scientific standpoint. Such is certainly the case with this translation of de Gobineau's well-known work. Written in 1853, it contains little or nothing of scientific value for the present. It is, of course, the classical exposition of the theory that social life and civilization are dominated completely by the factor of race, and that environment, education, religion and moral standards count for little or nothing. The book has, however, historical value, and as such may possibly fill a useful place in our libraries.

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BOOKS RECEIVED

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- LE BON, G. *The Psychology of the Great War.* (Trans. by E. Andrews.) New York: Macmillan, 1916. Pp. 480. \$3.00.
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- McMANIS, J. T. *The Study of the Behavior of an Individual Child.* Baltimore: Warwick & York, 1916. Pp. 54. 75 cents.
- WEIDENSALL, J. *The Mentality of the Criminal Woman.* Baltimore: Warwick & York, 1916. Pp. xx+332. \$1.75.
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- YERKES, R. M., BRIDGES, J. W., & HARDWICK, R. S. *A Point Scale for Measuring Mental Ability.* Baltimore: Warwick & York, 1915. Pp. 215. \$1.25.

NOTES AND NEWS

THE present number of the BULLETIN dealing with social and religious psychology has been prepared under the editorial direction of Professor J. H. Leuba, of Bryn Mawr College.

THE Johns Hopkins Press will shortly commence the publication of a series of translations and reprints with the general title of *Psychology Classics* under the editorship of Professor Dunlap.

AT the Ohio State University E. Leigh Mudge has been appointed instructor in psychology.

THE death is announced of Dr. V. J. J. Magnan, a leader in French neurology and psychiatry.

PLANS are being made to begin a *Journal of Applied Psychology* under the direction of G. Stanley Hall, J. W. Baird, and L. R. Geissler.

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CORRECTIONS

- P. 19, reference 9, T. L. Kelly should be T. L. Kelley.
P. 160, line 13, omit *not*.
P. 227, reference 14, D. L. Lyon should be D. O. Lyon.
P. 259, line 41, R. M. Harbon should be R. M. Harbin.
P. 267, reference 2, E. B. Gowan should be E. B. Gowin.
P. 270, reference 14, D. G. Patterson should be D. G. Paterson.
P. 296, line 27, R. M. Gault should be R. H. Gault.

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